CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

VOL. III. BOSTON, FRIDAY, SEPTEMBER 3, 1824. No. 56.

Miscellanies.

[From the U. S. Literary Gazette.]

A LAST WISH.

When breath and sense have left this clay,
In yon damp vault O! lay me not!
But kindly bear my bones away
To some lone, green, and sunny spot;
Where few shall be the feet that tread
With reckless haste about my grave;
And gently o'er my last still bed,
To whispering winds the grass shall wave.
The wild flowers too, I loved so well,
Shall blow and breathe their sweetness there,
And all around my grave shall tell,
"She felt that nature's face was fair."
And those that come because they loved
The mouldering frame that lies below,
Shall find their anguish half removed,
While that sweet spot shall soothe their wo.
The notes of happy birds alone
Shall there disturb the silent air;
And when the cheerful sun goes down,
His beams shall linger longest there.
And if,—when soft night breezes wake,
Roving among the sleeping flowers,
When dews their airy home forsake,
To rest till morn in earthly bowers,—
If then some dearer friend than all
Steal to my grave to weep awhile,
And happier hours awhile recall,
And bid fond Memory beguile
The tediousness of cherished grief—
Faintly descried—a fading ray—
My passing ghost shall breathe relief,
And whisper—"Lingerer! come away!"

AGNES.

The following valuable Note is appended to the Sermon of the Rev. Dr CHANNING, at the late ordination of the Rev. Mr Gannett:—

I have spoken of the reproach thrown on Unitarian Christianity, as wanting power to awake strong interest and zeal. This reproach may be traced to various causes. First, many Christians make great mistakes as to the nature of true earnestness and zeal, supposing it to consist in external excitements, and ungoverned movements of the passions, and thus exposing it to the suspicion, if not the contempt, of reflecting men. Strange that Christians, with their Master's history in their hands, should fall into this errour; for who was ever more earnest, and at the same time, who was ever calmer, than Jesus? Virtuous zeal begins in deep and strong convictions of the understanding, and issues in a strong, effectual purpose of duty; and mere sensibility, when disjoined from these, so far from being a Christian grace, partakes of the nature of vice.

Another cause of the reproach referred to is, that *party spirit* has been singularly busy in misrepresenting Unitarianism. The history of the church abounds in the excesses of party feeling; and by a kind of necessity, this bad passion, in every age, seeks some channel through which to pour itself forth, some object, against which to discharge its bitterness and virulence; and this object now is Unitarianism. It is doubtful, whether the controversy between the papists and protestants, bitter and unrelenting as it was, will afford instances of more flagrant misrepresentation, than the professors of this doctrine are called to encounter. Truth is most wantonly sported with. Notwithstanding the well known fact, that Unitarians have distinguished themselves by defending Christianity against infidels, they are charged with deism, and, still more, attempts are made to confound them with German writers, who not only reject Christianity, but question the existence of a God! It is comforting to reflect, that abuse is neutralized by excess, and that there is a natural sentiment of honour and justice in the human breast, which secures a reaction in favour of truth and rectitude, in proportion to the wrongs to which they have been exposed.

Another ground of the reproach referred to deserves particularly to be named. It is the habit of confounding Unitarianism with all the opinions which have been associated with it, and of making it responsible for all. The injustice of this would be seen and merited, if a Trinitarian were charged with every opinion which has been at any time found in company with the doctrine of three persons in one God; and if every rash saying of every brother Trinitarian were to be laid at his door. But this is the common mode of treating Unitarians. If one of their number happens to send abroad crude or extravagant notions he is at once made the oracle and mouth of the whole body; whilst the affecting, solemn, and impressive views of religion which form the mass of their writings are kept out of sight.

By Unitarianism I understand the doctrine, that God is strictly One Person, One Common Agent, that the God and Father of our Lord Jesus Christ is alone and exclusively the Supreme and Independent God, and that Jesus Christ is a distinct, inferior, and dependent being. This doctrine may plainly be held in connexion with a great diversity of opinions on other subjects, and I have known it joined even with the errour of Calvinism. Of course it may be expected to form sometimes part of a system, which, as a whole, is very uninteresting; but there would be manifest injustice in setting down Unitarianism, as on this account wanting in power to move the soul.

In England, at the present day, the great Unitarian principle seems to me to be held in connexions not very favourable to the excitement of a due fervour; and some of the causes are not obscure. The Unitarians of that country, through circumstances not necessary to be detailed, may be considered as forming a political as well as religious party. Now it is apparent, from the history of religion in England, particularly from the history of Puritanism and the Established Church, that religion always suffers by being confounded with political feelings and struggles. But, leaving this delicate topick, I haste to another still more delicate. The influence of *distinguished individuals*, so great on all classes of Christians, has not been favourable to a just zeal among Unitarians in England. Dr PRIESTLEY should always be named with respect for his eminent endowments, and for his devotion to science and to the cause of Christianity; but the distinctive traits of his mind made him too receptive of the spirit of his times, which was a spirit of innovation, as well as of improvement. Distinguished more by rapidity than by profoundness of thought; inclined, perhaps by his attachment to physical science, to confound the provinces of matter and mind; and constitutionally deficient in moral enthusiasm and deep feeling; and connected by political and literary sympathies with the revolutionists on the continent, whose hearts were frozen by an earth-born philosophy, he was not particularly fitted to spread warmth and earnestness around him, or to exhibit Christianity in its most quickening form. He endeavoured to incorporate with Unitarianism the chilling doctrines of the Materialism of the Soul, of the mechanical Necessity of human actions, and of the suspension of consciousness for ages after death, and adopted *philosophical* notions, as they have been falsely called, in regard to prayer, divine influence, &c. I think too, that his literary connexions, his habits of physical research, and the spirit of the age led him to believe, that Christianity would be made more credible by excluding from it *the supernatural* as much as possible; an opinion, which probably swayed not a little his views of his favourite doctrines, and which indeed is not uncommon among philosophers; though to me it seems not very rational; for reason rather teaches, that the supernatural cannot form an inconsiderable feature, but must occupy either a large space or none at all, in the divine administration. The result was, that he framed and propagated a system, in many respects open to the charge of being cold and uninteresting. But surely the great doctrine of "One God even the Father," or of the Supreme Divinity of the Father alone, is not to be identified with all the speculations of Dr Priestley or of any other theologian. To me it seems to attract to itself naturally and powerfully all those doctrines of Christianity, which are most suited to teach, move, exalt, and sanctify the soul; and however mixed at present with imperfect views, it will, I doubt not, through the affinity which subsists between all the truths of God's word, unite with itself more and more whatever of Christianity is scattered through the various denominations of Christians.

Had I time, I might enlarge on one more cause of the reproach thrown on Unitarianism, of being a cold, uninteresting doctrine, and a cause which implies errour and blame in its professors. Unitarians, contending against *irrational* opinions, have been very anxious to maintain the character of rationality. Now in religion, as in common life, a distinction is often made between *reason* and the *imagination and affections*, as if they had separate provinces and must act apart; and the consequence is, that a system is apt to be thought rational in proportion as it is addressed to the naked intellect, and neglects the other parts of our nature. This is a sad errour. From the nature and purposes of religion, that system of faith is alone rational, which accords with man's whole nature, and especially with his moral nature, with those high spiritual faculties and sensibilities which adapt and direct the mind to God, and to a nobler existence than the present. Accordingly, it may be said of men, in whom the intellect acts alone, or in whom it is disjoined in a great degree from imagination, taste, and refined moral sentiment, from the delicate perceptions and the fervent love of the great, the good, and the lovely, that, although they claim for themselves peculiarly the character of rational, they are among the last to discover the *rational* in *religion*. The subject is too copious to be pursued farther at present: but I could not abstain from this short notice of an errour which I think has done injury to a glorious cause.

From the Trenton Emporium.

"HE DIED."—In these two short but comprehensive words, we read the consummation of the brief history of man—man whose life is like a vapour; who appears a moment and then vanishes away. Thus terminates the career of the *conqueror*; he comes forth in the proud resources of his mind, marshalling his legions for the storm, and stirring up as with the breath of the whirlwind, the hot spirit of desolating war; convulsing society; sapping the foundations of civil order; shaking the thrones, and kingdoms of the world, and opening the flood-gates of sorrow on mankind, that he may gather round him a little tinsel grandeur, and associate his name with terror. A little space, and in a corner of an obscure print we read—*he died.*—The troubling waves his spirit had invoked are still; and men contemplate what he was, and is, with a kind of contemptuous wonder. The man whose soul is wrapped up in *ambition*, toils his little hour for fame, and gains, if fortunate, the sum of his wishes; we hear his name sounded abroad, and on the next breath trembles the words; *he died.*—Then he who calmly reasons feels the small worth of titles and applauses that end in this. The rich, the poor; the grave, the gay; the imbecile, the wise; the freeman and the slave; all conclude the chapter thus. But it is when death strikes near us and his arrows reach our own bosoms, that we feel the force of these impressive monosyllables. *He Died*, is written against the name of a relative or a companion; and then we know that the form, the face, the every feature with which we have been familiar is hid away from our mortal vision forever—that the voice we heard so often and so gladly, we shall hear no more—that the mind which could charm in its development of power and knowledge is no longer a tenant of the earth, and the heart that loved us will not beat again while one sand remains in the hour glass of time, or the pillars of the world remain unshaken. We seem to approach nearer to the vail that screens from our view the hidden empire of death—we ask ourselves, where at this moment is the spirit of the departed? the involuntary answer is, where we shall shortly be. Strange that when death spreads among us his visible tokens daily; when he strikes so often into the social circle, and spares neither at the fire side, nor at the festive board, we should live in so much seeming forgetfulness of his existence. Well hath it been said—

"Man sleeps, and man alone, and man whose fate,
"Fate irreversible, entire, extreme,
"Endless, hair hung, breeze shaken, o'er the gulf,
"A moment trembles, drops, and man, for whom
"All else is in alarm; man, the soul cause
"Of this surrounding storm—and yet he sleeps
"As the storm rock'd to rest."

FOLLY OF TRYING TO PLEASE EVERY-BODY.

There is a happy medium betwixt the heartless disposition to please nobody, and the absurd aim to please every body; and fortunate are they who find this middle line, and keep to it so steadily as seldom to run into the extreme on either side.

It is no good sign to be indifferent with respect to what the world thinks or says of us, since it would argue either pride or a total lack of sensibility. This would be the character of such indifference, were it real; but, in truth, it is mere affectation or pretence. If we expect those that are at the very bottom of human life, and only a small proportion, even of them, it may be fairly concluded that no man or woman, is altogether indifferent about the good or bad opinion of fellow beings. So far from it, the few who lay claim to this unalienable distinction have been found, generally speaking, peculiarly rancorous and vindictive toward such as had merely spoken disrespectfully of their talents. No authors, for example, have writhed with more agony under the lash of criticism, or been more jealous and vindictive, than some of those who pretended to look down with cold scorn upon the whole fraternity of critics.

Social qualities and feelings are among the primitive ingredients of our nature, and to divest ourselves of them would be to divest ourselves of humanity itself. They are rather to be cherished and cultivated, every way, and by all lawful means. It is not only right but laudable, to wish to be generally esteemed and beloved—to cultivate friendship—to avoid giving unnecessary offence—and to conform to the feelings and customs of those about us, so far as may be done with a good conscience, and consistently with one's personal circumstances. It is not only right but laudable, to make it a part of our own pleasure to please others; and when we are compelled to differ with them, to do it, if possible, without rancour or bitterness.

There is such a thing as a union of condescension and firmness; and a happy thing it is. To condescend in things indifferent, in things trivial, in things that touch not the conscience, nor seriously harm or endanger one's earthly interest and welfare; and meanwhile to go not a step farther for any persuasion whatever; no, not to please one's nearest friends—*that* is the golden mean.

As some pretend to care for none there are those who, on the other hand, try to please all, by becoming—not in its best sense—"all things to all men." Some do it from selfiish designs altogether; and others from a too yielding temper. These last cannot bear, in any case, to be opposed or to oppose; and so they readily fall in with the sentiments and views of their present company, and side with every man they meet. Often this pliability of mind or temper is owing to a sort of amiable weakness, but it is destructive of all respectability of character.

I know not how to illustrate this point better than by the following story, which as to substance and pith, may be regarded as undoubtedly true:—

Some very long time since, Parson M——, of Massachusets (then a British colony,) being at Boston, bought him a wig there, and returning home, wore it at the church next Sabbath. As a wig of such a size and shape was quite a novelty in that obscure place, it gave offence to almost the whole congregation, who, both male and female repaired the next day to their minister's house, and stated their complaint, the burden of which was, that the wig was one of the Boston notions, and had the look of fashion and pride. The good natured minister, thereupon, brought it forth, and bade them fashion it to their own liking. This task they set about in good earnest, and with the help of scissors, cropped off lock after lock, till at last they all declared themselves satisfied save one, —who alleded, that wearing any wig at all, was a breach of the commandment, which saith, "Thou shalt not make unto thee any graven image, or any likeness of any thing, that is in heaven above, or that is in the earth beneath." This last objector Mr M——, silenced, by convincing him that the wig, in the condition it then was, did not resemble any thing either above or below. Even so fares it with the characters that make it their aim to please every body. Slashed on this side and on that, and twisted into every shape and out of all shape, they finally come to the condition of his reverence's wig.—*Brief Remarker.*

From Cowley's Essays.

THE DANGER OF PROCRASTINATION.

A Letter to S. L.

I am glad that you approve and applaud my design of withdrawing myself from all tumult and business of the world, and consecrating the little rest of my time to those studies, to which nature had so motherly inclined me, and from which fortune like a step-mother, has so long detained me. But, nevertheless, (you say, which, *but*, is "ærugo mera,"* a rust which spoils the good metal it grows upon. But you say) you would advise me not to precipitate that resolution, but to stay a while longer with patience and complaisance, till I had gotten such an estate as might afford me (according to the saying of that person, whom you and I love very much, and would believe as soon as another man) "cum dignitate otium." This were excellent advice to Joshua, who could bid the sun stay too. But there is no fooling with life, when it is once turned beyond forty: the seeking for a fortune then is but a desperate after-game: it is a hundred to one if a man fling two sixes, and recover all; especially if his hand be no luckier than mine.

There is some help for all the defects of fortune; for if a man cannot attain to the length of his wishes, he may have his remedy by cutting of them shorter. Epicurus writes a letter to Idomenneus (who was then a very powerful, wealthy, and, it seems, bountiful person) to recommend to him, who had made so many men rich, one Pythocles, a friend of his, whom he desired might be made a rich man too: "but I entreat you that you would not do it just the same way as you have done to many less deserving persons; but in the most gentlemanly manner of obliging him, which is, not to add any thing to his estate, but to take something from his desires."

The sum of this is, that, for the uncertain hopes of some conveniences, we ought not to defer the execution of a work that is necessary; especially, when the use of those things which we would stay for, may otherwise be supplied, but the loss of time never recovered: nay, farther yet, though we were sure to obtain all that we had a mind to; though we were sure of getting never so much by continuing the game; yet, when the light of life is so near going out, and ought to be so precious, "le jeu ne vaut pas le chandelle," the play is not worth the expense of the candle: after having been long tossed in a tempest, if our masts be standing, and we have still sail and tackling enough to carry us to our port, it is no matter for the want of streamers and topgallants:

"——utere velis,
Totos pande sinus."†

A gentleman, in our late civil wars, when his quarters were beaten up by the enemy, was taken prisoner, and lost his life afterwards, only by staying to put on a band, and adjust his periwig: he would escape like a person of quality, or not at all; and died the noble martyr of ceremony and gentility. I think your counsel of "Festina lente" is as ill to a man who is flying from the world, as it would have been to that unfortunate well-bred gentleman, who was so cautious as not to fly undecently from his enemies; and therefore I prefer Horace's advice before yours:

"—— sapere aude:
Incipe—"

Begin; the getting out of doors is the greatest part of the journey. Varro‡ teaches us that Latin proverb, "portam itineri longissiam esse:" but to return to Horace:

Begin, be bold, and venture to be wise;
He who defers this work from day to day,
Does on a river's bank expecting stay,
Till the whole stream which stopp'd him, should be gone,
That runs, and as it runs, for ever will run on.‖

Or take the following, which is to the same effect:

"CRAS TE VICTURUM," &c.

To-morrow you will live, you always cry.
In what far country does this morrow lie,
That 'tis so mighty long ere it arrive?
Beyond the Indies does this morrow live?
'Tis so far fetch'd this morrow, that I fear
'Twill be both very old and very dear.
To-morrow I will live, the fool does say;
To-day itself's too late; the wise lived yesterday.
Martial, Lib. v. Epig. lix.

"QUINTILANE, VAGÆ," &c.

Wonder not, sir, (you who instruct the town
In the true wisdom of the sacred gown)
That I may haste to live, and cannot hold
Patiently out, till I grow rich and old.
Life for delays and doubts no time does give;
None can be made haste enough to live.
Let [illegible], whose preposterous care
Omits [illegible], and reaches to his heir;
Who does his father's bounded stores despise,
And whom his own too never can suffice.
My humble thoughts no glittering roofs require,
Or rooms, that shine with aught but constant fire.
I will content the avarice of my sight
With the fair gildings of reflected light.
Pleasures abroad the sport of nature yields;
Her living fountains, and her smiling fields:
And then, at home, what pleasure is't to see
A little, cleanly, cheerful family!
Which if a chaste wife crown, no less in her
Than fortune, I the golden mean prefer.
Too noble nor too wise she should not be,
No, nor too rich, too fair, too fond of me.
Thus let my life slide silently away,
With sleep all night, and quiet all the day.
Martial, Lib. ii. Epig. xc.

* Hor. 1. Sat. iv. 100. † Juv. 1. 150.
‡ Lib. i. Agric.
‖ This translation gives the sense, but not the grace of the original. The following does more justice to the Latin poet:

"To mend his life who has it in his power,
Yet still defers it to a future hour,
Waits, like the peasant, till the stream be dried;
Still glides the stream, and will forever glide."
Mr Nevile's Imit. of Horace, p. 35.—*Hurd.*

There is no better way to heaven than to endeavour to *be* good, rather than *seem* to be so.

Human brutes, like other beasts, find snares and a poison in the provisions of life, and are allured by their appetites to their destruction.

CHRISTIAN REGISTER.

BOSTON, FRIDAY, SEPTEMBER 3, 1824.

CHRISTIANITY IN INDIA.

In speaking of the *indirect* measures of promoting the knowledge of Christianity in India, Mr Adam mentions the formation of Christian Churches or Societies. These Societies are formed by a mixture of Europeans, Armenians, country-born people, and natives. As all the members of these Societies are subject to some common rules of religious and moral discipline, Mr Adam thinks that they cannot but be attended with beneficial consequences, directly to those connected with them, and indirectly to others by their example.

Besides these religious Societies, there is a large number of Societies and Associations for missionary and other benevolent purposes, which are believed to exert a salutary influence. Mr Adam expresses his opinion of them in the following manner:—

"A spirit of sectarianism is indeed too frequently permitted to intermingle itself with the operations of these various societies, but their influence whether direct or indirect is upon the whole beneficial both to the Christian and to the native communities."

Mr Adam speaks of the Baptist missionaries at Serampore and Calcutta, as indefatigable in their labours with the English population resident amongst them. But considering the particular purposes for which they were sent to India, he thinks that a disproportioned attention is given to English preaching; though he at the same time admits the great need there is of the moral improvement of the nominally or professedly christian population.

The promotion of Education is another means of spreading Christianity in India. The greater part of the missionaries have charge of boarding schools for young gentlemen and ladies. Mr Adam has the following remarks relative to the motives with which the missionaries probably engage in these schools, and to their inuflence on the population:—

"There can be no doubt that the Missionaries employ themselves in conducting these Seminaries principally for the sake of the pecuniary profits which they yield, but as they aim also to train up their pupils to moral habits, and to communicate to them religious knowledge, according to their own views of these subjects, the beneficial influence which they thereby exercise upon the community at large, will be in proportion to the correctness of these views and to the number of those who are placed under their instructions."

Other modes of promoting education are the superintendence of schools supported by government, at fixed salaries, and also the gratuitous superintendence of native schools. A Society has been formed in Calcutta, called "The Calcutta Female Juvenille Society," for the establishment and support of female Schools. This Society has lately published its third annual report. It was the first institution formed in India for the promotion of native female education. Among the many schools established in and about Calcutta, there are some the chief object of which is, to instruct native youths in English for the purpose of fitting them to become translators. Mr Adam informs us, that during the two last years, "Rammohun Roy, with the assistance of two or three friends, has supported a school of this kind, in which sixty Hindoo children receive instruction." Mr David Hare, and Rev. Mr Adam, are the visitors of this school. Considerable has been done toward the removal of the prejudices of the natives by their being associated, and frequent acting with the missionaries, in the promotion of objects of common utility. Something has also been done toward the promotion of education, by the publication of elementary works, both in the English and native languages. Another means, and the last which is mentioned, of promoting education, is the establishment of Colleges, with Professors in Literature, Science, and Theology. Of these there are two; Bishops College, at Calcutta, and Serampore College, both of which are yet in a state of infancy.

The only other *indirect* mode of missionary exertion, which Mr Adam deems it necessary to name, is the publication of periodical works. This mode of operation, it seems probable to us, will eventually become one of the most important and powerful means of influencing the public sentiment. Four periodical works have been established by the Baptist Missionaries, viz: *Circular Letters; The Monthly Friend of India; The Quarterly Friend of India;*—and a newspaper in the Bengallee language. This last publication has called forth two or three others, conducted by natives;—in reference to which Mr Adam remarks:

"Those who look beyond the present time will be able to estimate the importance of this last mentioned fact, and consequently the value of the first example that was set."

The Church Missionaries, and also the Calcutta Baptist, and the Independent Missionaries, and the Unitarians, each support a periodical work. A quarterly publication, called the *Asiatic Observer*, and embracing religious, literary, and philosophical subjects, has also lately been established by the Independent Baptist, and the Church Missionaries, in Calcutta.

"Such," says Mr Adam, "is a brief, but as far as I know or can judge, a correct view of the direct and indirect labours of Missionaries in this quarter of India. Their exertions you will probably continue to think have been great, although it may appear that they have not been always steady to their main design, prudent in the formation and execution of their plans, or rational and scriptural in the doctrines which they have taught."

Mr Adam proceeds to state what is the real success of these exertions. His remarks are here so direct, and so much to the purpose, that we give them entire, though they occupy considerable space.

"Real success must consist either in the spread of that general information which will enable the natives to judge of Christianity when it is made known to them; in the diffusion of a knowledge of what Christianity is; in the gradual relinquishment of idolatry; or in particular instances of conversion.

"(1) There can be no doubt that *general information* is gradually spreading throughout Bengal, particularly amongst the high and midling classes of natives, and I have as little doubt that misionaries have materially contributed to spread it either by their own labours, or by exciting the efforts of others, or by calling forth the zeal of the natives to acquire and communicate it.

"(2) They do not appear to me to have been successful in diffusing to any considerable extent *a knowledge of Christianity* amongst the unconverted natives. This is true, even admitting that the religious system of the missionaries is the religious system of the New Testament; but their success has been still less when we consider that these two systems are so much opposed to each other. The doctrines which they teach, with the exception of the incarnation of the Deity, which is an idea very readily admitted by the native mind, are very little known. When they are attended to, in so far as they agree with preconceived notions, they only produce the conviction of a community of faith; in so far as they are understood to disagree they chiefly call forth expressions of contempt and ridicule; and in so far as they are either unintelligible or not understood they excite only a feeling of blank and aimless wonderment. As far as I have been able to observe and judge, high and low, rich and poor, learned and unlearned, are, with few exceptions, alike ignorant of the peculiar evidences and doctrines of Christianity as well as the peculiar duties and expectations of Christians. An intelligent native will probably be found to receive few specific ideas respecting Christianity from the preaching of the Missionaries. The general impression left on his mind will, I believe, be that it is a system friendly to polytheism, but opposed to idolatry; representing the Deity as partial in his regards to his creatures, but inculcating a purer and stricter morality than his own.

"(3) Idolatry is, though very slowly, falling into desuetude, at least among the natives in Calcutta. This, however, I do not attribute to the labours of the Missionaries, as those who have relinquished it are, if we may credit the Missionaries themselves, more opposed to them than even idolators. A native gentleman on whose authority I can rely, computes that about one tenth of the reading native population of Calcutta have rejected idolatry; and of these he supposes about one third have rejected Revelation altogether, although few of them profess to do so; and the remaining two thirds are believers in the Divine Revelation of the Veds. This latter class have derived their views from those spiritual portions of the Ved which have been recently translated and published in Bengallee."

FOR THE CHRISTIAN REGISTER.

The Domestic Missionary Society of Massachusetts have recently published their sixth Annual Report, a document containing some statements on which we propose to offer a few remarks. It appears that, during the last year, aid has been afforded to the following towns and parishes, viz: In the Western District, the parish in Feeding Hills, West Springfield; the town of Montgomery; North parish in Wilbraham; Second parish in Springfield; and the towns of Holland, Egremont, Prescott and *Pelham*. In the Eastern District, W. parish in Gloucester; the towns of Wellington, Rochester, *Stoughton*, *Leominster*, *Sharon*, *Taunton*, *S. Bridgwater*, and the parish of Monument Ponds, in Plymouth.

It is worthy of notice, that in six of the abovementioned places,—those distinguished by italics,—perhaps in others with which we are not acquainted, *the public churches*, receiving aid from this Society, are, we believe of quite recent origin, and are some of the fruits of that exclusive spirit, which of late years has shown itself in Convention, and elsewhere, and which some of our orthodox brethren have laboured so industriously to promote.

We are not disposed to question the fact that the churches referred to are *feeble churches;*—for no doubt they are *feeble;* and had it not been for extraneous influence and aid, it is highly probable that in most instances they would never have come into existence. True they are *feeble churches;* but how did they become so? They were not formed out of poor and scattered population, such as is found in the new settlements of our country; nor have they been weakened or impoverished, as is the case with some other churches, by the general indifference of the people to religious institutions, or by sectarian influence. No, if they are weak they owe their weakness to a different cause; to the circumstance, that they seceded from the Societies to which they had belonged before they were strong enough to stand alone.—Nor can they plead in defence of withdrawing themselves that they have been the objects of persecution on account of their faith; or that they have suffered any wrong other than this—that the majority would not yield to their wishes in the choice of a minister, or that the minister, thus regularly placed over them, would not take their advice, or was not, in their apprehension, sound in the faith.

We profess to be advocates for religious liberty and the rights of conscience; we have no disposition, were it in our power, to compel men to give their countenance and support to doctrines which they believe to be of dangerous tendency. But really it calls into requisition all our charity to credit the assertions of men, who shall pretend that they were actuated by the purest motives in withdrawing themselves from the ministry of such men as Bailey and Conant; that they viewed their preaching as so defective and erroneous that they could not listen to it with profit, or even safety; and that they were led by an imperious sense of duty and in the exercise of all that forbearance and humility and charity, which the gospel demands, to come out from among them and to be separate from them, lest they should be contaminated by further intercourse. And, in our humble opinion, it would look better, and be better, for those, who profess to weep for the desolations of Zion, and who are so forward to raise the importunate cry for help, in behalf of the numerous churches of our land now destitute of pastors and famishing for want of the bread of life; instead of encouraging a few dis affected individuals, in this place, and the other, to separate themselves from their brethren—to build churches—and to ordain ministers over them—thus weakening the parent Societies and laying the foundation for lasting schism and discord; it would, we think, look better and conduce more towards the increase of pure religion for these men to increase their efforts to supply the waste places of our land with a regular ministry; to send the gospel to enlighten and sanctify the semi-savage inhabitants of our borders; to carry the arts of civilization and the blessings of good government, and the glad tidings of the Redeemer to the much injured tribes of the forest—in a word, after the example of the Apostle Paul—"to preach the gospel not where Christ is already named, lest they should build upon other men's foundation; but as it is written: "To whom he was not spoken of, they shall see; and they, that have not heard, shall understand."

What do the Western Committee mean, when they say, speaking of Prescott and Pelham:—"The situation of these two places is very interesting and encouraging. The pious people are much animated by the attention of the Society, and the cause of truth is evidently gaining strength amongst them." Do they mean to imply that the exertions which they and others have here made to destroy the influence of Mr Bailey and to deprive him of support are likely to prove successful? Do they mean to say, that ALL *the pious people* in these two places *are animated by the attentions of the Society;* in other words, that there are none of this character among the adherents of Mr Bailey,—*no not one?* What insufferable arrogance is this? The zealous partizans of orthodoxy, who have withdrawn themselves from Mr Bailey's ministry, are graciously denominated *The pious people.* Yea—*no doubt but ye are the men*—the men of piety and worth, and all who are not with you are reprobates!

Similar claims are also made in favour of the Calvinistic Society lately formed in *Leominster* by seceders from the Rev. Mr Conant. Aid is furnished them for the support of *an Evangelical ministry*, implying that that of Mr C. is not *Evangelical.* And yet, if we have been rightly informed, the cause of dissatisfaction was not so much the alleged defects of their pastor's faith, as his refusal, on grounds of expediency, to lend his encouragement to the multiplication of religious meetings.

In *Sharon* is another *feeble church*, formed, we presume, in consequence of the recent settlement of a Unitarian minister over the parish; and, which, as we learn from the Report before us, has become embarrassed in consequence of the expense incurred by building a meeting-house and maintaining the ordinances of the gospel.

A new Society, with the epithet *Trinitarian* has lately been formed in *Bridgewater*, composed, we believe, of the disaffected members of Rev. Mr Hodges' parish, who, since their secession, have erected a meting-house and parsonage and settled a minister.

"In Taunton," the report states, "an Evangelical ministry has been established," for the support of which, "almost unparallelled exertions have been made." It seems to us somewhat remarkable, that in so populous a town as Taunton, containing more that 4,500 inhabitants, it should be found so extremely difficult to meet the expenses of supporting an Evangelical ministry; nor is our surprise diminished at learning that *the congregation is large.* As we are not acquainted with the ecclesiastical affairs of Taunton, we do not know how to understand the following pathetic appeal quoted in the Report:—"We have seen that our fathers do not live forever. We have seen them" (i. e. our fathers) "driven from that temple where *their* Redeemer; and shall this posterity, after having united their utmost efforts to restore to this place the religion of the Bible—*for the want of a litle pecuniary aid* be so disappointed as to find that the Apostolic faith is to remain forever in the graves of their ancestors." We will not attempt to conceal the disgust which we feel on reading language such as this. It needs no comment and we make none. The Report contains many things equally objectionable both as it regards sentiments and style, on which we were tempted to animadvert; but forbear.

It would appear from the preceding statements, that no inconsiderable proportion of the labours of this Society are directed to the support of churches of recent origin, composed of the dissatisfied members of Unitarian Societies, who are thus encouraged to separate themselves from their brethren; and, *by almost unparalleled exertions*, to form new Societies, which are very properly denominated *feeble*, as they cannot subsist without support. In some instances, where the original society was small, and being able with the aid of all its members to support the institutions of the gospel, the division creates two feeble churches, both of which must in part be dependent on the charities of the public, or one or both must languish till they are finally dissolved. The present condition of Pelham affords a striking illustration of these remarks. The town is not large nor wealthy; yet sufficiently so to give a competent support to one religious instructor. A few years since, the Rev. Mr Bailey, their worthy pastor, was led by what appeared to him *the force of truth* to embrace the system of Unitarianism. This important change in his religious views, he had too much honesty and intrepidity to wish to conceal, although he must have been fully aware of the odium which, in that region especially, must be incurred by assuming the Unitarian name. He, accordingly, avows himself a Unitarian, fearless of the consequences which might come. In consequence of this change, (which no one who knows under what circumstances it took place will think of attributing to ambition or interested motives, or for which he will be disposed to assign any but the most worthy and creditable,) he has been forsaken, traduced, and denounced by many of his former friends, as though he had been guilty of some heinous offence, the association to which he belonged expelled him from their body, as an unworthy member—his clerical neighbours withdrew from him the right hand of fellowship which they had given him—and used their utmost influence to create a division in his Society, which should compel him to leave the place for want of adequate support. And they have so far succeeded, we believe, that his Society is now reduced to a small number, and were it not for the aid afforded them by the Evangelical Missionary Society would feel themselves incompetent to his support.

All this may be very gratifying to the Committee of the Domestic Missionary Society, who present the situation of this place as *very interesting and encouraging. The pious people*, say they, *earnestly desire, that the Society should continue their patronage; and they express great confidence, that they will soon be able to settle a minister, if the Society can lend them a little assistance.*

But is it right? Are such the fruits of the gospel of Peace? It appears to us very clear, that these persons, whether from among the clergy or laity, who have been employed in sowing the seeds of discord among their brethren and teaching them to hate and devour one another, labour under a wretched delusion, if they suppose that they are actuated by a right spirit, or that their conduct in this thing is approved by the God of Peace.

We are tempted to quote one other passage from the Report before us, which your readers will be able to understand without comment.

The Directors refer the Society *to the peculiar state of the churches in this Commonwealth. Many of them, say they, weakened by divisions, and obliged, in order to secure the peaceable enjoyment of the faith and privileges of their fathers, to maintain the worship of God with very limited means for its support. While others are industriously engaged in the circulation of dangerous error, and in the removal of ancient landmarks,—it becomes the friends of truth to be up and doing and cordially support those little flocks, who in the midst of opposition, are contending for the faith once delivered to the saints.*

BAPTIST EDUCATION SOCIETY. The receipts of the Treasurer during the last year, ending June 1, were $3971. This Society is connected with the Seminary at Hamilton. Twenty-four students have been sent forth from this institution.

PILGRIM HALL. The corner stone of a building to be called *Pilgrim Hall*, was laid in Plymouth, on Wednesday P. M. the 3d inst. The particulars of the ceremony we have not yet received.

The Rev. John Wheeler, of Windsor, has been elected President of the University of Vermont, at Burlington, in place of the Rev. Dr Haskel, resigned on account of ill health. They have also appointed the Rev. J. Robinson, Professor of Languages.

It is stated that the Rev. Dr Neill, of Philadelphia, has accepted the Presidency of Carlisle College, to which he had been elected.

INTELLIGENCE.

GENERAL LA FAYETTE.

On Friday, the 27th ult. Gen. La Fayet
corted to Charlestown, accompanied by the
the Mayor, and other gentlemen. They we
ed in a manner worthy of the town. Afte
Bunker hill, and the navy yard they returne
city. He dined with his Excellency the Gov
his seat at Roxbury. On Saturday A. M. he
the citizens at the State House, and in the
visited Medford and dined with Governor Br

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The alacrity with which the troops ob
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appearance on the occasion, were highly ho
to them both as citizens and soldiers. The
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The patriotic troops that have appeared th
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Gov. Brooks gave—The Commander in
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not less than *fifty* thousand. It was certainl
splendid spectacle, by far surpassing any t
had ever before witnessed.

On Tuesdey the General visited Lynn, Ma
Salem, and Newburyport. On Wednesday
ceeded to Portsmouth, which place he left on
evening, and arrived in Boston at six o'clock
day morning. At twelve o'clock on Thursday
menced his journey to New-York, expectin
through Lexington, Concord, Lancaster, W
Hartford, and Middletown.

Since the parade on Monday the following
been issued:

COMMONWEALTH OF MASSACHUSE

Head Quarters,
Boston, Aug. 31, 18

GENERAL ORDER.

The Commander in Chief takes great pl
expressing to the troops, who formed the pa
executed the manœuvres on the field yest
honor of General Lafayette, his entire an
satisfaction.

Major General Crane, Brigadier Generals
and Lyman, the Field, Staff, and Compan
the Non-commissioned Officers and Soldiers
corps, will accept his thanks for the promp
rect manner in which their several duties
formed.

In receiving and paying honor to a brave
troops honored themselves. The spirit and
animation discovered on the occasion, was
echo of the ardor and zeal which inspired
ful energies of the Hero and Patriot who w
them.

The moral effect produced was more imp
more useful than even the splendid display o
sical power of the Militia of Massachusetts
pledge to the world of the well toned hearts
hands with which they will rise in defenc
country on any future emergency.

By his Excellency's Command,
WM. H. SUMNER, *Adj*

The following is an authentic copy of
Kirkland's address to General Lafayette, on
at Cambridge on Commencement day:—

We bid you welcome, General Lafayet
most ancient of the seminaries of our land.
seers and Fellows of the University, the Pro
other officers, the candidates for the acade
of this day, and the students, tender you th
ful, their affectionate salutations. We gre
peculiar pleasure, at this literary festival, gr
you regard the occasion with interest, and
attachment, which as members of a republ
not fail to cherish to the cause of learnin
cation.

As a man, sustaining his part through var
prosperous and adverse, of an eventful life,
acter and course, marked by moral dignity,
lenged particular respect and sympathy. As
the champion and benefactor of America,
relation to us, by which we call you ou
join gratitude and affection to exalted es
early and costly pledges you gave of dev
principles and spirit of our institutions, yo
of our perilous and uncertain contest for na
tence, your friendship in the hour of our gr
have associated your name in the minds a
Americans with the dearest and most affe
lections. The fathers teach their childre
instructors their pupils, to hold you in love
and the history of these states takes cha

INTELLIGENCE.

GENERAL LA FAYETTE.

On Friday, the 27th ult. Gen. La Fayette was escorted to Charlestown, accompanied by the Governor, the Mayor, and other gentlemen. They were received in a manner worthy of the town. After visiting Bunker hill, and the navy yard they returned to the city. He dined with his Excellency the Governor, at his seat at Roxbury. On Saturday A. M. he received the citizens at the State House, and in the afternoon visited Medford and dined with Governor Brooks.

On Monday, by Order of the Commander in Chief, two brigades of Militia were assembled on the Common in this city, for the purpose of being reviewed by General La Fayette. The number of troops was estimated at about 6000.

The alacrity with which the troops obeyed the call of the Commander in Chief, and their excellent appearance on the occasion, were highly honourable to them both as citizens and soldiers. The review was finished at about two o'clock, when the Governor with General La Fayette and about 1200 invited guests, proceeded to his marquee, and partook of a collation provided for the occasion. The tables, says the Advertiser, "which were neatly furnished and amply provided, were all filled with guests.—The spaciousness of the tent, the length of the well filled tables, and the neatness and simplicity of the decorations, produced a striking and very agreeable effect, and this was not diminished by the remarkable order and regularlity which prevailed in a scene of so much animation and excitement. After dinner the Governor gave a toast, in compliment to his illustrious guest, the precise terms of which we did not hear, which was received with hearty acclamations. Gen. La Fayette then gave the following:"

The patriotic troops that have appeared this day; they excite the admiration of every beholder, and fill the heart with delight.

Gov. Brooks gave—The Commander in Chief of these patriotic troops.

Mr Webster gave—The Militia of Massachusetts, ever ready, as to-day, at a moment's warning to honor a friend; ever ready, as in '75, at half a moment's warning, to meet an enemy.

After the collation the troops performed a great variety of manœuvres and firings. General Lafayette retired from the Common at about six o'clock, amid the enthusiastic cheering of the crowd who surrounded the common.

The concourse of spectators was probably greater than has ever been witnessed among us in one collection before. The entire Common was surrounded, and the streets and mall on three sides, together with the windows and balconies of the adjacent houses, were filled with delighted spectators. The number of persons on and around the Common, was computed by some to have been from sixty to seventy thousand. A *sober* calculation would probably fix the number at not less than *fifty* thousand. It was certainly a most splendid spectacle, by far surpassing any thing we had ever before witnessed.

On Tuesdey the General visited Lynn, Marblehead, Salem, and Newburyport. On Wednesday he proceeded to Portsmouth, which place he left on the same evening, and arrived in Boston at six o'clock on Thursday morning. At twelve o'clock on Thursday he commenced his journey to New-York, expecting to pass through Lexington, Concord, Lancaster, Worcester, Hartford, and Middletown.

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Since the parade on Monday the following order has been issued:

COMMONWEALTH OF MASSACHUSETTS.

Head Quarters,
Boston, Aug. 31, 1824.

GENERAL ORDER.

The Commander in Chief takes great pleasure in expressing to the troops, who formed the parade and executed the manœuvres on the field yesterday, in honor of General Lafayette, his entire and perfect satisfaction.

Major General Crane, Brigadier Generals Appleton and Lyman, the Field, Staff, and Company Officers, the Non-commissioned Officers and Soldiers of every corps, will accept his thanks for the prompt and correct manner in which their several duties were performed.

In receiving and paying honor to a brave man, the troops honored themselves. The spirit and unrivalled animation discovered on the occasion, was a faithful echo of the ardor and zeal which inspired the youthful energies of the Hero and Patriot who was before them.

The moral effect produced was more important and more useful than even the splendid display of the physical power of the Militia of Massachusetts, and is a pledge to the world of the well toned hearts and ready hands with which they will rise in defence of their country on any future emergency.

By his Excellency's Command,
WM. H. SUMNER, *Adj't. Gen.*

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The following is an authentic copy of President Kirkland's address to General Lafayette, on his arrival at Cambridge on Commencement day:—

We bid you welcome, General Lafayette, to this most ancient of the seminaries of our land. The Overseers and Fellows of the University, the Professors and other officers, the candidates for the academic honors of this day, and the students, tender you their respectful, their affectionate salutations. We greet you with peculiar pleasure, at this literary festival, gratified that you regard the occasion with interest, and espouse the attachment, which as members of a republic, we can not fail to cherish to the cause of learning and education.

As a man, sustaining his part through various scenes, prosperous and adverse, of an eventful life, your character and course, marked by moral dignity, have challenged particular respect and sympathy. As the patron, the champion and benefactor of America, you have a relation to us, by which we call you our own, and join gratitude and affection to exalted esteem. The early and costly pledges you gave of devotion to the principles and spirit of our institutions, your adoption of our perilous and uncertain contest for national existence, your friendship in the hour of our greatest need, have associated your name in the minds and hearts of Americans with the dearest and most affecting recollections. The fathers teach their children, and the instructors their pupils, to hold you in love and honor; and the history of these states takes charge of your claims to the grateful remembrance of all future generations.

It is a pleasing reflection attending the progress of these communities, that it justifies our friends and supporters; and that the predilections and hopes in our favor, which you indulged in the ardor of youth, have been followed by good auspices till your advanced age. We are, indeed, happy in presenting you the fruit of your toils and dangers, in the kindly operation of the causes, which you did so much to call into action, and we rejoice in every demonstration we are able to give, that your care for us has not been vain. Knowing how you feel yourself to have a property in our welfare, and sensible of the enjoyment, accruing to your generous spirit from our prosperity, we find in these considerations new motives to maintain liberty with ardor; and in the exercise of our functions feel bound to endeavor to send out from our care, enlightened and virtuous men, employing their influence to secure to their country the advantages, and prevent and remedy the evils attending the wide diffusion among the people, of political power.

Accept our wishes and prayers for your health and happiness. May the invisible Hand which has been your safeguard thus far, continue its protecting care. May the Supreme Disposer, the Witness and Judge of character and conduct, having appointed you a long and tranquil evening of days, receive you to the final and glorious reward of the faithful in a perfect state.

This address, says the Daily Advertiser, "was delivered by the President in the most cordial manner, and evidently produced a strong impression upon the feelings of the General, who replied in brief but very appropriate terms."

The following is given in the Advertiser as the *substance* of the General's reply, though not a literal copy—

"It is with real pleasure, sir, that I find myself again at this University, which I visited for the first time more than forty years ago. The great improvements which have been made here during the interval, are striking evidences of the tendency of liberal political institutions to promote the progress of civilization and learning. I beg you to accept my warmest thanks for your kind expressions of personal civility to myself, and my best wishes for the continued prosperity of the valuable establishment over which you preside."

PHI BETA KAPPA. We are happy to learn that the Oration and Poem delivered before this Society at the late anniversary will probably be published. At the dinner of the Society a number of appropriate toasts were given. We have selected the following:—

By the President of the day, the Hon. Judge Story. Our distinguished friend and guest, Gen. La Fayette. He "reads his history in a nation's eye."

By Gen. La Fayette. The young gentlemen of America, let them accept the love, admiration and gratitude of an old friend.

By the President. The orator of the day; a proud example of all he teaches. "*Insignis spoliis opimis ingreditur Marcellus.*

By Mr Du Ponceau. The poet of the day; who has sung so well, what we feel so much.

By Gen. Sullivan, Minerva, Appollo, and the Muses; who have done themselves so much honour this day in their homage to Mars.

By the Mayor of Boston. Genius, whose dreams by night, are real visions of glory by day. [Alluding to the Poem by Mr Ware.]

Cambridge—Washington's head quarters in '75;—the head quarter of his principles, always.

The memory of Washington—the friend of America—the friend of America's friend—the friend of the world.

Gen. La Fayette.—He forgot his cares for a nation, now that nation forgets its cares for him.

By Gen La Fayette. The holy alliance of virtue, literature and patriotism, is more than a match for any coalition against the rights of mankind.

COLONIZATION SOCIETY. A number of gentlemen of all the various denominations of Christians was held in Providence, on the evening of Monday the 23d ult. for the purpose of taking into consideration the interests of the American Colonization Society. A resolve was passed expressing the approbation which the gentlemen felt, of the plan of proceedings of the Colonization Society. A resolution was also passed appointing a Committee of Correspondence, consisting of Nicholas Brown, Esq. Alexander Jones, Esq. Rev. Stephen Gano, Nathanial Sevile, Esq. and Jonathan Howland, Esq.

DARTMOUTH COLLEGE. The commencement of this institution was celebrated on Wednesday the 18th ult. The degree of A. B. was conferred on twenty-eight students of the College, and that of A. M. on thirteen, Alumni. Twenty eight students of the Medical School received the degreee of M. D. The honorary degree of A. M. was conferred on four gentlemen; that of D. D. on the Rev. Theophilus Packard and Rev. David Kellog, and that of LL. D. on the Hon. Joseph Story.

The Oration before the Phi Beta Kappa Society was delivered by Samuel L. Knapp, Esq. of this city, and a poem by Nathaniel H. Carter of N. York. The Oration and Poem were both spoken of in high terms of approbation.

On Monday and Tuesday, preceding Commencement, there were public performances before various literary societies.

His Excellency Don Jose Maria Sala Zan, Minister from the Colombian Government, arrived in this City on Wednesday the 25th ult.

Robert Best, Esq. is appointed Lecturer on Pharmaceutical Chemistry in Transylvania University, (Ky.)

Great preparations are making at Yorktown, in Virginia, for receiving General La Fayette on the 19th of October, the anniversary of the surrender of Lord Corwallis.

The National Intelligencer of last Saturday, states that the tent of Washington has been offered by Mr Custis of Arlington, to Col. Howard and the Cincinnati of Maryland to be used on the reception of Gen. La Fayette at Baltimore. "This veteran relic of the heroic time is in good preservaiion, though it has witnessed the events of nearly half a century, and will be packed in the same portmanteau in which it was carried during the War of the Revolution."

Mr Custis has ordered a Ring to be made and presented to Gen. La Fayette, on visiting the tomb of Washington. It is to be of plain gold, containing some of the hair of the Father of his Country, and bears simply the inscription of "Patriæ Pater."

About thirty families of colored people, under the direction of M. Granville, sailed on Monday from Philadelphia for Hayti. Other families will soon follow them from that city and this.

It is stated by a correspondent of the Evening Post that the number of new buildings at that time erecting, together with those which have been erected the past year, amounts to three thousand four hundred and seventy. *N. Y. Religious Chronicle.*

Mr James, an engineer of Birmingham, has taken a patent for a steam carriage, for conveyance of persons or goods on high ways or turnpike roads, without the aid of iron railways.

Among the new foreign publications, we have noticed the following;

A Brief Account of Unitarianism: with observations on the Rev. Edward Manley's Answers to Thirty-Five Questions proposed by a Unitarian. By the author of An Appeal to Scripture and Tradition, in defence of the Unitarian Faith.

Lectures on Popery. By Rev. J. S. Sergrove.

Justinia; or Religion Pure and Undefiled. A moral tale.

An Essay on Apparitions; in which their appearance is accounted for, by causes wholly independent of preternatural agency.

Reason and Revelation; or a Brief Exposition of the Truth and Advantages of Christianity.

The History of Christ; a Testimony to the Sole Deity of the Father. And the Connexion between Divine and Human Philanthrophy; two Sermons preached at the opening of the Unitarian Chapel, Young Street, Charlotte Square, Edinburgh. By W. J. Fox.

A Course of Lectures on Non-conformity, including the Grounds of Unitarian Dissent. By Rev. Israel Worseley.

Sermons on the Nature, Offices, and Character of Christ. By Rev. T. Bowdler.

A Sermon, delivered in the Unitarian Chapel at Dundee; containing a Summary Statement of the Principles, and Defence of the Dissent of Unitarians.

FROM EUROPE. Liverpool papers to July 26th, have been received in this city. The following extracts from the Daily Advertiser, will furnish an outline of the news—

"Lisbon papers to July 6th had been received in London, in which a correspondence between the Government and the French Minister had been published, together with an extract from a despatch from Count de Villele to Mr de Neuville, expressing a decided approbation of his conduct on the 30th of April.

"The Emperor of Russia has conferred orders of knighthood on all the French Marshals and Generals, and many other officers employed in the Spanish campaign.

"The Congress of Johannisbergh was broken up, and the Russian Minister, Mr de Tatischeff, arrived at Frankfort on the 15th, and Prince Metternich, a day or two after.

"Gen. Guilleminot, the French Ambassador, with a suite of thirty-three persons, arrived at Constantinople June 13. The embassy attracted great attention, and the ambassador was received with particular attention by the Grand Vizier, in consequence of a particular acquaintance at the conclusion of the armistice of Slobotz between the Russians and Turks. Letters from Constantinople of June 11, mention that the Capitan Pacha effected a landing in Negropont, that the Greeks voluntarily submitted, and after laying down their arms were all massacred. This intelligence however admits of doubt.

"The frigate Diamond, was expected at Portsmouth July 27, to embark Mr Morier on a diplomatic mission to Mexico."

LONDON, JULY 24.—The question of sending troops to Portugal being now wholly at an end, we may presume that all apprehensions are removed of any other Power interfering by means of a military force; for after all, this is the true light in which the matter should be viewed. Supposing any intention to have existed, or any disposition to have been manifested, on the part of any other Power, to comply with the solicitations of his Most Faithful Majesty; or, in the absence of solicitation, to volunteer assistance—it is clear that in such a case, our stepping forward to prevent either of those measures from being carried into effect, would have been strictly in accordance with that policy, which denies the assumed right of interference with the internal affairs of Foreign States. It may, perhaps, be replied, that upon the same principle we might have embarked in a common cause with the Constitutionalists of Spain last year; but there is this obvious distinction:—The case of Spain was to be decided upon its own merits; it was one of comparative expediency, whether under all the circumstances, the interests of this country required that we should become a party in the dispute. Not so as respects Portugal; for there the positive obligation of treaties would exact from us, with one or two specified exceptions, a protection against foreign interference. It is much more satisfactory, however, to find that the matter has been adjusted without the necessity of recurring to this obligation.

We spare some of our contemporaries the mortification of dwelling upon their pertinacious assurances, first, that British, and then, that Hanoverian troops, were "forthwith" to be embarked. *Courier.*

VIENNA, JULY 11.—The Greek Telegrafo, published at Missolonghi, has the following observations on the fate of the loan.

"Among the many incalculable difficulties which the premature death of Lord Byron has brought upon Greece, the delay of the disposal of the first instalment of the English Loan, which has been lying above a month at Zante, is not one of the least. Lord Byron was at the head of the Committee appointed to superintend the management of this money; the other two Commissioners were, Colonel Gordon and M. Lazaro Conduriotte. Had we not suffered that irreparable loss the necessary sums would have been assigned for the equipment of the fleet and the army, as well as for fortifying the important places of Missolonghi and Anatolico, in western, and Athens in eastern Greece. All the arrangements were made; but the death of our noble fellow-citizen first caused a total stagnation, and then the absence of Col. Gordon, who could not foresee how necessary his presence would be, will prolong this state of uncertainty, the consequences of which may be most fatal. Meantime, the enemy is making the most active preparations to attack us, and the entire want of money hinders our Government from taking the necessary measures of defence. Besides this, Col. Stanhope who was appoined to act provisionally for Col. Gordon, has been obliged by important private affairs, suddenly to return home.*

"Some days ago it was reported that Col. Gordon was on his road to go to Zante, by way of Marseilles. May Heaven accelerate his steps. The consequences of a longer delay, which we, however, do not think possible, would be incalculable:—*Austrian Observer.*

* This important private business, as is stated by Col. Stanhope himself, in his farewell letter, was his Sovereign's command to return to England immediately. Note of *Austrian Observer.*

Arrival of Iturbide in Mexico.—The vessel which carried Iturbide from England to Mexico, arrived at Havana on the 9th of August, after having landed Iturbide and his family, consisting of 11 persons, his wife, two nieces, chaplains, and servants, at the place of his destination. The intelligence so far, may be relied on. Various statements, however, are given, of the manner in which Iturbide was received. Some accounts say, that four provinces declared in his favor as soon as the news of his landing was announced, while others affirm that he was assassinated on the fourth day after leaving the coast.—*N. York Observer.*

Since the above was in type, official information has been received, by the Gazette Extraordinary of the Mexican Federation, dated Padilla, July 26, that Iturbide, the ex-emperor, instead of recovering his crown has lost his life. The following brief outline of the circumstance, is from the *Boston Daily Advertiser*, which contains also the official document from which these facts were drawn—

"He landed at the Barra de Santander July 14, proceeded in disguise on the 16th to Arragos, where he was recognized by la Garza, Commandant General of the state of Tamanlipas, and immediately arrested, and conducted to Soto la Marina. Of this measure he gave immediate notice to the government of the Mexican Federation, and on the 17th sat out on his march with his prisoner to Padilla, where the constituent congress of the state was in session. On the 18th this congress passed a decree, ordering that the decree of the Sovereign Congress of the 28th of April last, declaring Iturbide an outlaw, whenever he should appear in Mexico, should be carried into effect. On the 19th, Gen. de la Garza arrived at Padilla, with his prisoner, and at 6 o'clock in the afternoon of that day, Iturbide was shot."

SPAIN.—Much is said in Madrid of a great Council which has been held under the Presidency of Ferdinand, at which all the Ambassadors were present except those of England and the United States of America. It is said that in this Council the affairs of Portugal were discussed and particulariy the Convocation of the Cortes of that Kingdom, but it is also said, that the only object of the Council was to inform the Ambassadors of the actual situation of the old Colonies in South America.

NEWS FROM PERU.

"CHAGRES, July 3. Satisfactory information has been received, that the Spanish General Olaneta has recognized the cause of Independence; and has beaten a Spanish Division of 3000, sent against him by Laserna, Viceroy of Peru, and made their General, Carrataca, a prisoner.

"Bolivar will open the campain in Peru, with 10,000 fine Infantry, and 2000 excellent cavalry."

MARRIED,

In this city, on Sunday evening, by Rev. Mr Parkman, Mr Scammell Penniman to Mrs Hannah S. Hammond.

On Wednesday morning, by Rev. Mr Ware, Mr Samuel A. Eaton, to Miss Isabella Cushman.

In Portland, Capt, William Collagen to Miss Elizabeth Maxwell.

In Dorchester, Mr William R. Simpson, of Belfast, Me. to Miss Susanna Tolman.

In Norfolk, Lt. John Tuttle, of the Navy, to Miss Margaretta, daughter of Com. Barron.

DIED,

In this city, Aug. 19, Capt. Rufus Holbrook, æt. 40.

In this city, Mary Jane, daughter of Mr James Gooch, aged 6 months.

In Alexandria, Jonathan Swift, Esq.—This worthy citizen was a native of Boston.

In Virginia, the venerable and Hon. John Taylor, of Caroline, Senator of the United States.

In Georgia, Stephen Upson, Esq. a native of Farmingham, Con.

In Nashville, Hon. John Trimble, a firm friend and an enlightened citizen.

At Harper's Ferry, Dr Charles Brown, leaving the principal part of his estate to the Medical Hospital, Philadelphia.

JUST published by OLIVER EVERETT, 13 Cornhill. *The Christian Examiner and Theological Review*; for July and August.

CONTENTS.

Miscellany.—New Creation of the Gospel.—Account of the Congregational Ministers of Boston.—Notes upon the Bible. No. IV.—Religious spirit of the Present Age.

Collections.—Hooker—Anxiety—Orphanage—Domestic Society—Persecution—Trial.

Poetry.—On reading some late intricate Discussions in the Monthly Repository on the Doctrine of a Particular Providence—Hymn to the Stars.

Review; ART. XI.—Correspondence relative to the Prospects of Christianity, and the Means of promoting its Reception in India.

Intelligence.—Letters on the Gospels—Mr Yates of Birmingham—Theological School at Cambridge—Society for promoting Theological Education at Harvard University—General Association of Massachusetts, ib.—General Assembly, ib.—American Colonization Society—American Jews' Society—Female Jews' Society of Boston and Vicinity, ib.—Baptist State Convention, ib.—Baptist Charities—Presbyterian Education Society, ib.—New Publications—Dedication—Ordinations Obituary, ib.

Private Boarding.

A SMALL private family, without children, would be glad to accommodate a gentleman and his wife with board. They can have a separate Parlour, and Chamber over it. The situation is pleasant; a little south of the New Market.

Inquire at the Counting-room of the Christian Register.

Boston, Aug. 27, 1824.

Kenrick's Exposition.

FOR sale at this Office, a valuable copy of KENRICK'S EXPOSITION of the Historical Writers of the New Testament—3 vols. royal octavo.

Miscellanies.

From the London Magazine.

NEWTON'S STUDY.*

Thou lonely relic of a name
Emblazoned on the roll of fame
In an immortal line;
Wert thou the consecrated place
(Some ten feet square thy cabin'd space)
Of one almost divine?

Was it within thy narrow room
Where Newton's wisdom pierced the gloom
That Science had concealed?
Was it within thy narrow cell
He sat and broke the secret spell
That gravitaion veiled?

Where, while corporeally at rest,
The labouring genius in his breast
Begat prophetic thought;
Or, leaving its cribb'd mansion here,
Sprang upward to some nobler sphere,
With inspiration fraught—

Or round the eternal heavens career'd,
Nor the sun's burning influence fear'd,
Nor bearded comets pale:
But o'er the orbits where they fly
On lightning pennons through the sky,
Steer'd his triumphant sail!

What stately halls can rival thee
In thy unobtrusive dignity,
Temple of thought sublime!
Thy inmate scann'd within thy wall
A thousand worlds, and there his call
Subdued both space and time.

The palace owns more glittering things,
Lords, courtiers, parasites, and kings,
The visible alone,
And not the best that earth can boast—
While thou hast held th' invisible host
Round a great spirit's throne.

Not Pharaoh's massy pyramid,
Not Angelo's dome in radiance hid
Of heaven's refulgence wide,
Can outshine thee in worth and note,
Where Newton reason'd, thought, and wrote,
Of vision, time, and tide.

Whate'er his name might consecrate,
Is safer from the rage of fate
Than pyramid or dome,
Though one may shrine a monarch's clay,
In t'other popes and prelates sway,
The plagues of ruin'd Rome.

The humblest spot where science grew,
Whence knowledge, born of genius, threw
Its glory on the mind,
Like thine is of a sacred site,
Circled around with holy light,
A Pharos to mankind.

Yet still, what passengers gone by
Cast not on thee the uplifted eye,
Nor noted if they saw;
Of London's million souls but few
Mark thee as I forever do,
With reverence and awe.

In Italy thou wouldst be known—
As Petrarch's house at Argue shewn,
Or as Voltaire's in France;
Here the 'Change walls move more than thine,
Where knavery, traffic, gold combine
To lead the sordid dance.

Yet do these sober walls to me
For ever speak thy dignity,
Philosophy refined;
And tell me of what mighty worth
In intellect on this low earth
Was Newton's wondrous mind!

* Still to be seen on the roof of his house in St. Martin's street, Leicester square, nearly in the same state as he left it.

The following lines, said to be written by an American, have lately been set to music and sold in London.—They are entitled

THE MISSIONARY'S FAREWELL.

Land where the bones of our fathers are sleeping!
Land where our dear ones and fond ones are weeping!
Land where the light of Jehovah is shining!
We leave thee, lamenting, but not with repining.

Dark is our path o'er the dark-rolling ocean;
Dark are our hearts; but the fire of devotion
Kindles within; and a far distant nation
Shall learn from our lips the glad song of salvation.

Hail to the land of our toils and our sorrows!
Land of our rest!—when a few more to-morrows
Pass o'er our heads, we will seek our cold pillows,
And rest in our graves, far away o'er the billows.

POONA.

Extreme Cruelty towards a Hindoo Widow.

The following narrative is extracted from the Bombay Gazette. It will tend to confirm the public detestation of that shameful Superstition which is the brand of India.

The victim chosen for this cruel and ungodly exhibition, was the Widow of a Brahmin, who died in the South Concan some days prior to this ceremony.

On approaching the fatal spot, she was preceded by two led-horses, handsomely caparisoned, and attended by ten or twelve Brahmins and about the same number of women, with music, drums, &c. Few spectators accompanied the procession, considering that the scene of action was in the immediate neighbourhood of the city, near to the Old Palace.

At first sight of the Woman, I was possessed with the idea, in common with others, that she was more or less intoxicated; but, before the various ceremonies were gone through which on such occasions precede the act of burning, those doubts had given place to a perfect conviction that she was in her sober senses, and fully aware of the dreadful act which she was about to perform. Of this I am the more satisfied, from the question having been frequently put to her by the European gentlemen present, whether it was her wish to be burnt; to which she always returned the same answer, that she knew what she was doing, and that it was her own pleasure to burn.

Having offered up the more harmless sacrifice of incense, on a small fire from which the pile that was to consume her body was afterward to be lighted, and having parted with all her golden ornaments to those in attendance, she deliberately and without shedding a single tear took a last leave of all that she held dear on earth, ascended the pile, and there laid herself down with the ashes of her deceased husband tied round her neck. The entrance was then closed with dry straw, and the whole pile surrounded with the same light material, and immediately set fire to by the officiating Priests.

I had placed myself directly opposite the entrance to the pile, and could distinctly see the unfortunate victim struggling to escape. This did not pass unobserved by the attending Brahmins, who instantly began to knock down the canopy, which, containing nearly as much wood as the pile itself, would have effectually secured their victim in the fire had it fallen on her. All this while, no one, excepting the officiating Brahmins interfered; but when the sufferer did make her escape from the flames, and, on running toward the river, either fell or threw herself at the feet of Mr T., that gentleman, assisted by Mr S., immediately carried or rather dragged her into the water, in which the latter gentleman suffered by incautiously laying hold of her burning garments.

An attempt was now made by the officiating Priests to carry back their victim to the blazing pile, which was resisted by the gentlemen present; and one of their number was despatched to acquaint the magistrate of her escape, and learn his pleasure respecting her: but before the messengers could return with an answer from the civil authority, the Brahmins had persuaded the unfortunate woman once more to approach the pile; and, as she declared, on being questioned by those present, that it was her own wish to re-ascend the pile, they stood aloof, fearful of giving offence to the prejudices of the native population on the one hand, or to the civil authorities on the other. She declined, however, for some time, to ascend the pile; when three of the attending Priests lifted her up on their arms, and threw her on the fire, which at this time was burning with great fury.

From this dreadful situation, the miserable wretch instantly attempted, for the second time, to make her escape; but the merciless Priests were at hand, to prevent this if possible, by throwing large pieces of wood at their victim, with the design of putting a speedy termination to her sufferings. But it was impossible for any man of the smallest pretension to feeling, to stand by and witness such cruelty; and therefore the gentlemen present again interfered, when the victim speedily made her escape a second time from the fire, and ran directly into the river without any assistance whatever.

The unfortunate woman had no sooner entered the river, than she was followed by three of the officiating Brahmins; who were told to desist from all further persuasion, as nothing further would be permitted until the arrival of the magistrate.

Not doubting their compliance with this so very reasonable request, they were allowed to remain with the woman in the water: but, no sooner had the Europeans turned their backs, anxiously looking out for the arrival of authority to put a stop to such cruel and diabolical proceedings, than the same three men, who had thrown her on the pile, attempted to drown the suffering wretch, by forcibly throwing her down, and holding her under water. From this attempt she was speedily rescued by Mr A. and Mr M. who supported her in the water till the long-looked-for deliverance.

The Collector himself soon followed; and, to the great joy of a few of the by-standers, he immediately ordered the principal performers in this tragical scene into confinement, and the chief actor or rather sufferer to be carried to the Hospital.

I regret to add, that the woman died about noon on the following day, forsaken by all her relations as an outcast!

BIGOTRY.

That there is but one true way is agreed upon; and therefore almost every church of one denomination, that lives under government, propounds to you a system or collective body of articles, and tells you that is the true religion, and they are the church, and the peculiar people of God; like Brutus and Cassius, of whom one says, "ubicuque ipsi essent, prætexebant esse rempublicam," they supposed themselves were the commonwealth; and these are the church, and out of this church, they will hardly allow salvation; but of this there can be no end; for divide the church into twenty parts, and in what part soever your lot falls, you and your party are damned by the other nineteen; and men on all hands, almost, keep their own proselytes, by affrighting them with the fearful sermons of damnation; but in the mean time here is no security to them that are not able to judge for themselves, and no peace for them that are.'—*Taylor's Sermon 'Via Intelligentiæ' from John*, vii. 17.

NATURAL CURIOSITY.

Near the top of the mountain, under the first cliff of rocks, about a mile and a half from the road leading to Niagara, (on the Canadian shore) is situated a large cave, within which, about a rod from its mouth, is a spring which flows the whole year. About the end of March, the water issuing from the rock freezes, forming large pieces of ice. *During the heat of summer, the ice continues to form.* In the fall of the year, about the end of September, as the weather gets cooler, *the ice disappears*, and there is no ice formed, during the cold winter months, until the ensuing spring. The water is quite pure, issuing out of the rock. *Quebec Gaz.*

Lord Byron.—The following letter, extracted from the Telegrafo Greco, a paper published at Missolunghi, redounds to the credit and honor of Lord Byron. But the proud Turk did not condescend to answer it:

To his Highness Jussuf Pacha, Governor of the Provinces of Aidin and Sarechan, and Commander of the Ottoman Armies in the forts, &c.

Your Highness—A vessel with some of my friends and domestics was taken some days ago to the forts by a Turkish frigate, and released by order of your Highness; I give you thanks, not for having released a vessel which, bearing a neutral flag and being under English protection, you had no right to detain, but for having treated my friends with the highest courtesy while they were in your power. Hoping to do something agreeable to your Highness, I have requested the Greek government here, to place at my disposal four Turkish prisoners, which has been politely granted me. I therefore send them free to your Highness, to return your civility as far as lies in my power.—They are sent without any conditions; but if the affair can deserve a place in your memory, I will merely request your Highness to be pleased to treat with humanity any Greeks who may be now, or may hereafter fall into the hands of Musselmen; since the horrors of war are sufficient of themselves, without adding on either side greater rigour in cold blood.

I have the honour to be, &c. &c. Byron.
Missolunghi, Jan. 23, [11,] 1824.

Cheraw, Aug. 7. The unparalleled rapidity with which a dreary wilderness is metamorphosed into cultivated fields and busy villages, and villages into cities, although in some measure experienced in the old, was left to be more fully demonstrated in the new world. When reflecting on the vast improvements which have been so fully exemplified in our country within the last few years, we are struck with admiration and astonishment in the contemplation of the prospective. We were recently put in possession of Charlevoix's Travels in North America about the middle of the last century, in which we noticed his views of New Orleans, the great emporium of the west. This place at sixty years ago, was only known in newspaper puffing, as appearsby the traveller's description, now contains more than 50,000 souls, employs 200,000 tons of shipping, is pre-eminent in wealth and trade, and ranks as the fifth city in the union.

The following letter is dated

New-Orleans, January 10*th*, 1761.

I am at length arrived in this famous city, which they have called *la nouvelle Orleans.*—Those who have given it this name, thought that *Orleans* was of the feminine Gender! but what signifies that? Custom has established it, and that is above the rules of Grammar.

This City is the first, which one of the greatest rivers in the world has seen raised on its banks. If the eight hundred fine houses, and five parishes, which the newspapers gave it some two years ago, are reduced at present to a hundred barracks, placed in no very great order; to a great store house, built of wood, to two or three houses, which would be no ornament to a village of *France;* and to the half of a sorry store-house, which they agreed to lend to the Lord of the place, and which he had no sooner taken possession of, but they turned him out to dwell under a tent. What pleasure, on the other side, to see insensibly increasing this future capital of a fine and vast country, and to be able to say, not with a sigh, like the hero of *Virgil*, speaking of his dear native place consumed by the flames, and the fields where *Troy* Town had been, but full of a well grounded hope, this wild and desert place, which the reeds and trees do yet almost wholly cover, will be one day, and perhaps that day is not far off, an opulent city, and the metropolis of a great and rich colony.

You will ask me, Madam, on what I found this hope? I found it on the situation of this city, at thirty-three leagues from the sea, and on the side of a navigable river, that one may come up to this place in twenty-four hours; on the fruitfulness of the soil; on the mildness and goodness of its climate, in 30° N. Lat.; on the industry of its inhabitants; on the neighbourhood of *Mexico*, to which we may go in fifteen days by sea; on that of the *Havana*, which is still nearer; and one of the finest Islands of *America*, and of the *English* colonies Need there any thing more to render a city flourishing? *Rome* and *Paris* had not such considerable beginnings, were not built under such happy auspices, and their founders did not find on the *Seine* and the *Tyber* the advantages we have found on the *Mississippi*, in comparison of which those two rivers are but little brooks.

BUSHES.

In many parts of our country, the pasture grounds are infested, and often overrun with noxious shrubs; this is the most slovenly part of our husbandry, and ought to be cured.

Eradicating them, says Mr Deane, requires so much labor, that farmers are most commonly content with cutting them once in a few years. But the more cuttings they survive, the longer lived they are apt to be; and the harder to kill, as the roots continually gain strength.

It is undoubtedly true, that cutting bushes in the summer will do more towards destroying them, than doing it at any other season, particularly in August. Other circumstances being equal, the wettest weather is best for destroying shrubs by cutting. Spreading plaster on ground where bushes have been cut, may tend to check their re-sprouting, by encouraging the growth of grass.

It is said to be a good method of destroying bushes, to cut them with hoes close to the surface, when the ground is frozen hard; and that more may be destroyed in a day, in this way, than in the usual method of cutting with a bush scythe.

Bushes which grow in clusters, as alder, &c. may be expeditiously pulled up by oxen; and this is an effectual way to subdue them.

Elder is considered harder to subdue than almost any other kind of bush; mowing them five times in a season, it is said, will not kill them. The roots of the shrub oak will not be killed, but by digging them out.

To destroy bushes in swamps; flooding 2 or 3 summers is the most approved method. But if this is not convenient, draining will so alter the nature of the soil, that the shrubs, which it naturally produced before, will not be any longer nourished by it; and one cutting may be sufficient.

After all, extirpation, by digging them out, and by fire, is cheapest and most effectual.

Literary Property. The following legal decision of the highest court in Scotland is important as affecting many cases of a similar nature in this country:

"The court were unanimously of opinion, that the right of printing and publishing a newspaper, or the share of such a right, however anomalous it may be in point of principle, and whether it might be called copy-right privilege, property, or by whatever other name, is a valuable right, now perfectly known and understood, and is, by the common law, both transferable *inter vives*, and transmissible to heirs, independently of any written contract betwixt partners or proprietors."

DR JOHNSON'S MARRIAGE.

An *equality* of *condition* between persons about to form matrimonial alliances, is *often* thought to lay a surer foundation for domestic comfort, than those diversities either in fortune or acquirements, which seem to place the parties greatly in *contrast* with each other. It is probable that this idea was present to the mind of both Dr Johnson and Mrs Potter, whom he afterwards married. At one of their interviews during courtship, the Doctor told her 'that he was of a mean extraction, that he had no money, and that he had an uncle that was hanged; to which, by way of reducing herself to an equality with him, she replied, 'that she had no more money than he,' and that though 'no relation of hers had been hanged, she had *fifty who deserved hanging.*'

He who prays, or gives alms, to be seen of men, has his reward already, as he did it to be seen of men; to be seen of men is the coin in which he desires to be paid, and he therefore has no claim to any other reward.

Beware of self-indulgence, no business can possibly thrive under the shade of its influences.

FOR Sale at the Counting Room of the Christian Register, the following valuable Theological works, on very reasonable terms:—

Campbell's Four Gospels
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CHRISTIAN REGISTER:

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Boston:—Printed by Thomas G. Wells.

Miscellanies.

CHRISTIANITY IN INDIA.

The second question proposed by Dr Ware letter to Mr Adam, is—*What is the number ar ter of converts?* Omitting at present all noti *character* of the converts, Mr Adam proceeds of their number. He first quotes the accou by the missionaries themselves. In Dr Bro tory of Missions the number of native conv by the Baptist missionaries up to the year stated to be about 140. This statement is to have been drawn from the different n accounts that had been published. Mr A ceeds to say:—

"In the Quarterly Friend of India, e the Serampore Missionaries, a writer stood to be Dr Marshman, speaks of the of natives who have given up idolatry bracing Christianity, as already inclu native Christian population of more tha sand.' Again, he speaks of there be gether 'nearly a thousand baptised na And still further on he speaks of ' Protestant population, including pe thousand individuals young and old' 'gradually grown up in this Presidenc these twenty-two years.' Whoever t er may be, this is manifestly the of one who on this occasion did n to the accuracy of his statements. Th Christians, it would appear, are esti somewhat about a thousand, but i uncertain whether they are *more* tha sand, *nearly* a thousand, or *perhaps* a t whether this number includes only the i. e. adult persons, or also the young *unbaptized* descendants of the form whether also it includes all those who ed, been excommunicated, or have ap *within these twenty-two years*, or only th are *now* alive and in full communion Baptist churches. In the Serampore & ta Second Report for 1822, of Baptist and missionary stations in Bengal and than, there is a similarly indefinite ex It is there represented to be 'a ple that Christianity has made such an a this country, that it has now become necessary to prepare books for Hindoo ers, and means for enlarging the mind dreds of native Christians in knowledg *many* hundreds of native Christians t is not stated.

"Leaving these vague and unsatisf counts I shall now quote some particu ments. In the Baptist Magazine for J as quoted in the Quarterly Friend of I is an extract of a letter from Seramp following effect:—"It appears from drawn up by one of our native bret there are living at Serampore, one hu sixteen persons drawn from idolatry a lusions of Mahomet; we would call th tians; some of them are indeed our j hope will be our crown of rejoicing; specting others we confess, and we weeping, that we have been disapp their conduct they are the enemies o of Christ; but even about them there is to cheer the mind; they have not they have no wish to return to idola single case has occurred of a man af tism ever returning *heartily* to idolat letter is honourable to the zeal an feeling of the writer, and exhibits whole a correct view of the salutar of the instructions given by the in preventing even apostates from heartily to idolatry; but we are n *many* of the above-mentioned num mained steady in their christian fait tice, nor *how many* had fallen away never seen or heard of nearly so g qer of native Christians at Seram clude that a very considerable pr them must have been of the latter In the Monthly Friend of India for the number of native converts in ment of the missionaries at Seramp to be thirty-five, besides from ten t tive christian itinerants in different country; I think it probable that number of native converts at Sera much greater."

Mr Adam proceeds to name a numb each of which a few converts had be Serampore Baptist Missionaries,—the ing to less than one hundred and fifty all native converts. "The Calcutta B aries, (says Mr Adam) have baptized native converts, of whom one is dead a partially relapsed. In April, 1823, th missionaries in Calcutta baptized thei convert, but they have hopes of two are native churches at several other p he has not ascertained the number of closes his reply to Dr Ware's second qu following remarks:—

"The result of my own obser examinations, of the different counts to which I have had acces inquiries from those who, in som had better means of knowing or o ed than myself, is, that the num